

لا اله الا الله محمد رسول الله

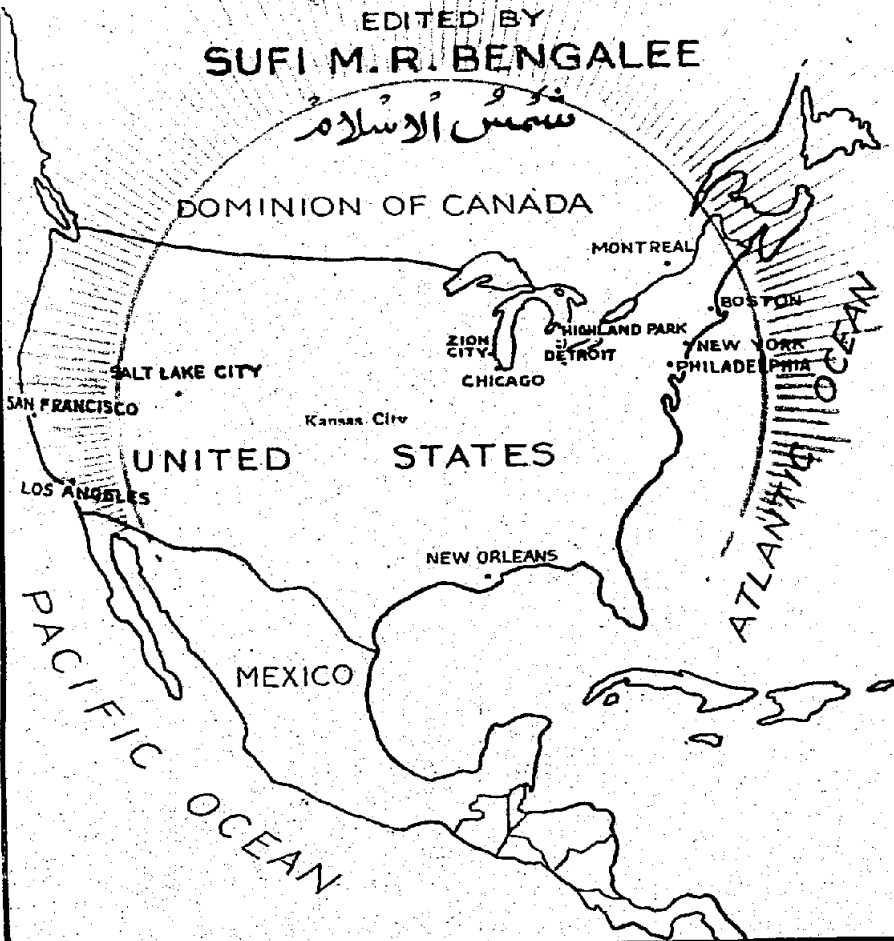
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The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Qur'an. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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The Ahmadiyya Mosque, London, England



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِذَا الَّذِيْنَ عِنْدَ اللَّهِ اِسْلَاحٌ

A Passage from the Holy Quran

Transliteration

Afa-hasiba-lladheena kafaroo an-yattakhidhoo ibaadee min doonee awliaa: Innaa a'tadnaa jahannama lil-kaafireena nuzulaa.

Qul hal nunabbi-ukum bil-akhsareena a'maalaa

Alladheena ilhalla sa'yu-hum fil hayaatid-duniyaa wa-hum yabsaboona annahum yuhsiinoona sun-aa.

Ulaaika-lladheena kafaroo bi-ayaati Rabbihim wa liquaa-ihii fa-habitat a'maaluhum falaa nuqeeemu lahum yawmal qiyaamati waznaa.

Dhaalika jazaa-uhum jahannamu himaa kafaroo wattakhadho aayaatee wa rusoolee huuzuwa.

Innalladheena aamanoo wa amilussaalibaati kaanat lahum jaunatul firdawsii nuzoolaa.

Khaalideena fee-haa laa yabghoona anhaa hiwala.

Qul law kaana-lbahru midaada-lli-kalimaati Rabbee la-nafidal-bahru qabla an tanfada kalimaatu Rabbee wa law ji'naa bi-mithlihee madadaa.

Qul innamaa anaa basharun-mithlu-kum yoo-haa ilayya annamaa laahukum laahun waahid; fa-man kaana yarjoo liquaa-a Rabbihi fal-yamal amalan saalihan wala yushrik bi-ibaadati Rabbihee ahadaa. (XVII —101—110).

Translation

What! do those who disbelieve think that they can take My servants as their protecting friends, besides Me? Verily, We have prepared hell as an entertainment for the disbelievers.

Say: Shall We inform you who will be the greatest losers in their works? Those whose labor is lost in the life of the world, and yet they think they do good works.

Those are they who believe not in the signs of their Lord and in the meeting with Him. Wherefore their works are null and void, and on the Day of Resurrection We will assign no weight to them.

That is their reward: hell, because they disbelieved and held My Signs and My messengers in mockery.

Verily, those who believe and do good works, for them will be the gardens of paradise for entertainment.

Wherein they will abide and will not desire to be removed from thence

Say: Should the sea become ink to write the words of my Lord, verily

—At the bottom of next page

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

It is related on the authority of Ibn Mas'ud that the Holy Prophet said: "The reading of even a single letter from the Holy Quran constitutes a virtue, the reward of which is ten times in proportion thereto. I do not say that Alif-Laam-Meem is a single letter, but Alif is a letter, Laam is a letter and Meem is a letter." (Bukhari)

Abu Moosa Al-Ashaari relates that the Holy Prophet said: "The parable of the righteous man who reads the Holy Quran is like the *Utrujah* of which both the taste and smell are pleasant; the righteous man who does not read the Holy Quran is like the dates which have a sweet taste but no smell. The man who is addicted to evil but reads the Holy Book is like the *Raihana* which has a pleasant smell but a bitter taste; and the man who is addicted to evil and never reads the Holy Quran is like the *Hanzala* which has no smell and tastes extremely bitter." (Bukhari).

Abu Moosa reports that the Holy Prophet said: "The parable of the guidance and knowledge with which Allah has sent me is the parable of abundant rain pouring upon the earth. A part of the earth upon which the rain falls is good soil which accepts the water and drinks up the life-giving moisture, causing the grass to grow, and plants and herbage of many kinds. Another part of the earth is rocky, which stores up the water as it falls and holds it; and then Allah extends the benefit thereof to the people who drank from it, refresh themselves, and raise crops. The third part of the earth is, however, bare, hard and level plain which can neither hold the water nor drink it up in order to grow grass and other herbage. Such is the case of the man who learns well the religion of Allah and understands it properly; Allah extends to him the benefit of the knowledge with which He has sent me; and having learnt and understood it well himself, that man teaches it to others. The case of the man who never raises his head at these things nor does he accept the guidance with which Allah has sent him is like the bare, hard and level plain which can neither hold nor store up the water nor draw it in, in order to grow grass and other herbage. (Bukhari)

the sea would be finished before the words of my Lord would be exhausted, even though We brought the like thereof for help.

Say: I am only a man like unto you. My Lord revealeth unto Me that your God is only One God. And whosoever hopeth for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord.

Excerpts From The Writings

of

Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi
(1836-1908)

THE ESSENCE OF ISLAM

The literal meaning of the word Islam is "to pay the price of a commodity," "to entrust one's work to a person," "to seek peace," or "to give up an affair or a dispute."

The following verse of the Holy Quran gives us a clue to the definition of the term Islam:

Yea! whoso surrendereth himself to God and is the doer of good deeds, his reward is with his Lord; no fear shall come upon such, nor shall they grieve. (II-113).

A Moslem is he who makes a complete surrender of himself unto God, that is to say, dedicates his whole life to the doing of His will and to the attainment of His pleasure. Such a person becomes steadfast in doing righteous deeds and devotes all his powers to the service of God. In other words, a Moslem is one who becomes wholly for God both as regards belief as well as actions.

To become wholly for God as regards belief means that one must recognize that the purpose of life is to know God, obey and love Him and to attain His pleasure.

To become wholly for God as regards actions means that one must perform, purely for God's sake, real virtues which pertain to the different powers and capacities, bestowed upon man by God, with such zeal, sincerity and devotion that he is, as it were, seeing the face of God in the mirror of his obedience to Him.

Continuing, the verse says, that one whose purity of belief and actions is based upon such indwelling love and who does good deeds with such natural zeal, becomes deserving of receiving rewards from God. Such a person knows no fear nor grief, which means that he attains salvation. For when a man attains that stage so that he becomes

reconciled to God by believing in Him and His attributes, his will becomes identified with God's will, all his pleasure lies in obeying Him; he does not perform righteous deeds under constraint or coercion, rather, finds innate joy and bliss in performing them; then he is said to have attained success or salvation. This is the state which must be termed salvation.

In reality the salvation to be experienced in the next world is but a development of this state which assumes, so to speak, a manifest form in the life to come. In other words, heavenly life begins in this world and it is in this very world that hell also takes root in the impurities of this life and in the blindness to spiritual realities.

The above verse will make it clear to every right-minded person that a man can truly be called Moslem only when his whole self with all its power and capacities both spiritual as well as physical is consecrated to God alone and dedicated to His service, when he gives back to God all that he received from Him as a trust and when he is a Moslem not in belief only but shows the picture of his Islam in the mirror of his life and actions. In other words, a man is a Moslem in the true sense of the term when he proves that his hands and feet, mind and brain, his intelligence, anger and pity, his spiritual and physical senses, his honor, wealth, comfort and pleasure, in fact, all that is his from head to foot, even his intentions, thoughts and passions follow the will of God, as the limbs of man follow his will. In short, a man can be called a true Moslem only when his devotion and sincerity attain to its culminating point so that all that is his, is no longer his but God's and all his powers and faculties and the organs of his body are so completely employed in the service of God that they can be called His limbs.

A careful reflection upon the verse quoted above leads to the conclusion that the surrender of self unto God which is the essence of Islam is of two kinds:

First: Man must make God alone his object of worship, love and desire; he must not have any partner with God left in his mind, in his worship, love, fear and hope. He must proclaim the holiness and glory of God and adore Him in all sincerity, keep up the divine commandments and submit to the divine decree in all humility and earnestness. Furthermore, man must acquire full knowledge of

the holy truths which constitute the means of comprehending God's infinite powers and the majesty of His kingdom and which forms a powerful guide to the recognition of His favors and blessings.

Second: Self-surrender unto God consists in the service of His creatures. In other words, one must devote oneself to the bearing of their burdens, show sympathy toward mankind and undergo afflictions in order to relieve the sufferings of others.

The above discourse will make it clear that the significance of the name Islam is very lofty. No man deserves to be designated with the noble name of Moslem unless he gives over to God his whole self with all its faculties, desires and intentions and unless, by eradicating his self with all its allies, devotes himself to the service of God. A man deserves to be called Moslem in the real sense of the term, only when he shakes off his indifference to the spiritual side of things and effaces his self with all its passions.

This transformation may be called a death after which a new life is breathed into him. This new life is so pure that nothing is left in the individual who attains it, except obedience to the Creator and the service of His creatures.

Obedience to God means that one must be prepared to suffer disgrace and insult, die a thousand deaths, and be ready even to cut one hand with the other cheerfully in order to proclaim the glory, honor and the unity of God, to keep the name of His Oneness alive and in obedience to His command. The love for the greatness of the divine commandments and thirst for the attainment of divine pleasure creates in him such a horror for sin that he regards it as a burning fire or a deadly poison or a bolt from the heaven and flees from it with all his might. In short, a true Moslem is he who renounces all his desires in order to do the Will of God, sustain painful wounds in order to attain union with Him and severs all his relations in proof of his relation with God.

Service of God's creatures means that one must, in unalloyed devotion to God and out of selfless, genuine and true sympathy, serve them in all their needs, do good to them in all possible ways and help every one that stands

Some Questions About God

By

**Hazrat Mirza Bashir-uddin Mahmud Ahmad,
Khalifatul Massih II, Head of the Ahmadiyya
Movement in Islam**

An important question concerning God which it is the duty of a religion to answer is, why cannot we see God, if He exists? It is easy to assert that God exists, but the

in need of it, both materially and spiritually, by the utmost exercise of one's God-given powers.

This self-surrender unto God can be worthy of its name only when the limbs of the body of a man are employed so completely in obedience to God that they are, so to speak, the divine instruments through which God manifests His works from time to time, or they are, as it were, a bright mirror wherein the Divine Will is clearly reflected. When man's obedience to and service of God attain to such a point of perfection, then, through the blessing of this divine baptism, the limbs of such a man may metaphorically be called the limbs of God. For example, his eye may be called the eye of God, his tongue the tongue of God, his hands the hands of God, his ears the ears of God and his feet the feet of God; for on account of the fact that these limbs and organs have been thoroughly imbued with and moulded themselves, in God's ways, according to, the Divine Will, they deserve to be termed the image of God. This is because, just as the limbs of a man obey his will fully, likewise, when a perfect man reaches this height of spiritual progress, he achieves complete identity with the will and pleasure of God, in fact, everything that pleaseth the Almighty is as precious to him as it is to the Lord Himself. In a word, such great obedience to God and the service of His creatures, which are intermingled with love, devotion and sincerity, constitute the essence, the reality and the sum-total of Islam which can be attained, only by one who dies to self, his love of the world and to his desire. (Ainai-Kamalati-Islam)

difficulty is to prove the various attributes of God. The Holy Quran recognizes this responsibility and furnishes proofs of the various Divine attributes. For instance, concerning the above-mentioned question it says: "*God cannot be seen with the physical eyes but He reveals Himself to the eyes of man. He is too subtle to be seen by the eye of man, but He is aware of everything!*" (VI. 103). What a brief but comprehensive explanation! Subtle things cannot be seen by man, for instance, air, electricity, ether, etc. How then can he see God, Who is more subtle than the subtlest thing and is not made of any material, however subtle, but is Himself the creator of all things? On the other hand God knows that man is restlessly seeking His union and is impatient for His meeting. He, therefore, Himself comes to man and reveals Himself to his eyes, that is to say, manifests Himself through His Powers and Attributes and thus man is enabled to see Him with the eyes of reason.

Concerning the proof of the existence of God, the Holy Quran says: "*Blessed is He in Whose hand is the kingdom and Who has power over all things. Who has created Life and Death to ascertain which of you is best in deeds. (That is to say, He has created Life for actions and Death for compensation, for perfect compensation could not be awarded in this life, lest Faith should become a thing of no value). He is the Mighty, the Forgiving. He has created the seven heights, each supporting the other. You will find no incongruity in Rahman's creation. Then look and see whether you can discover any defect, and look again and again and your look will return to you unsuccessful and fatigued.*" (LXVII. 1-4).

In other words, if one considers the entire universe, one will find that every need has been met, and the most appropriate materials for the development of every faculty and capacity have been provided. Some of the needs of the meanest worm that crawls on the earth, are being provided for by means of a planet which is travelling billions of miles away from the earth. Let the contemplation of this circle of want and satisfaction teach us that this universe has a Creator, Who has not omitted to foresee our smallest want and has provided the means of satisfaction of every yearning and every true desire.

Another question which is sometimes asked is, if God is a Beneficent Creator, why has He created things like wild

and savage animals, worms and reptiles, pains, troubles, ailments, and pestilences, etc. Islam offers an explanation of this also. For instance, the Holy Quran says: "*All praise is due to God Who has created the Heavens and the Earth and has made the Light and Darkness, and yet those who deny the Truth associate others with Him.*" (VI. 2). That is to say, all things that are troublesome and are called the children of Darkness, for instance, reptiles, wild beasts, poisons, plagues, etc., are also the creation of God, and their creation does not offend against the attribute of Mercy but on the contrary proves the Mercy of God. If their true nature is considered, they add to the praise and glory of God and do not in any way detract from it, yet those who are ignorant of the nature of these things, regard their creation as derogatory to God and associate others with Him, believing that these things must have been created by some other being. See how beautifully Islam has unveiled the truth and has explained the object of creating those things which appear at first sight to be harmful. It teaches that they have all been created for a useful purpose and that man ought to praise God for their creation. Considered in this light the whole position is reversed. Arsenic, Strychnia, and Morphia are deadly poisons, yet how frequently they are used to relieve human distress and to combat disease. Do more men die of these poisons, or are more men saved through them? Millions of men are every year saved from the clutches of death by the use of these poisons. How can it then be said that these things are harmful or even useless? The same is the case with snakes, scorpions and other reptiles. Much attention has not yet been devoted to these creatures, but further research is bound to disclose the fact that their existence is of very great value from the medicinal point of view. Besides, as appears from the Holy Quran the creation of these insects, reptiles, etc., was a preliminary to the creation of man, and they had a large share in the purification of the atmosphere of the earth. These insects and animals were in fact the first links in the creation of man, not, however, in the sense in which evolution is generally understood in these days, but as indicating and representing the different stages of development through which the earth has passed.

Again He says: "*One of His bounties is the creation of the heavens and the earth, and of all living things between*

them, and He can do away with them when He pleases, and whatever befalls you is the consequence of your own actions; and God suppresses many evil consequences of your errors." (XLII, 29, 30.) In other words God has created the Sun, the Moon and the stars and the heavens and the earth and all that is between them to serve man, but if he fails to take advantage of them or misuses any of them and thus suffers loss or injury, it is his own fault. In many cases God averts the evil consequences of man's errors, and the evils suffered by him are not, therefore, due to God's action but to man's contravention of the laws of Nature which had been devised for his benefit. Disease is also due to the action of the active and the impressive faculties with which man has been endowed. The whole of man's progress is due to the action and re-action of these faculties and if these faculties did not exist man would not be what he is. Under a general law of Nature man influences all things around him and is in his turn influenced by all of them, and whenever in this process of influencing or being influenced he contravenes the laws of nature he exposes himself to the attack of a disease or becomes liable to some other ill or inconvenience. God has not, therefore, created disease, but has created the Law of Nature which is indispensable to man's progress, and disease is the result of an infringement of this law. As this Law is in itself the result of the beneficence of God, the mere fact that disease may result from the ignorance or infringement of it does not in any way detract from the perfection of God's Beneficence.

And as with disease, so with sin, which again has no independent existence. An infringement of a natural or spiritual law is termed a sin, and the existence of sin therefore, does not offend against the Beneficence or Sanctity of God. The names which have been used in the Holy Quran to signify sin, indicate either excess or default, none of them being an underived noun, which shows that according to the Holy Quran sin has no independent existence, and signifies merely the absence of righteousness. Excess and default are the direct result of man's action or omission, his failure to use God's bounties or his attempt to infringe the rights of others.

No other religious book presents God in this light, and it is the Holy Quran alone which asserts and explains that the existence of these apparently harmful and injurious things does not detract from the perfect attributes of God. The Holy

Quran does not merely enumerate the attributes of God; it explains and illustrates them in such detail that all doubts and misgivings vanish and a revelation of their beauty enchants the eye, compels admiration and fills the heart with the longing to love and obey. A mere enumeration of Divine attributes however, is of no great merit.

Again, it is sometimes objected that it is incompatible with God's Mercy that children should suffer from diseases and disorders which they have in no way earned or brought upon themselves.

The answer to this objection is contained in the above explanation, that is to say, God has made a law that all things are influenced by their surroundings, and this law is wholly beneficent. If this had not been so, man could neither have been influenced by external things nor could he have made any progress. Under the operation of this law children are influenced, both for good and for evil, by their parents. They get health from them and also diseases. If they could not have inherited disease they would equally have been prevented from inheriting the powers and capacities of their parents, and man would have been born a mere image of stone, impervious both to good and to evil influences, and the object underlying the creation of man would have failed and his existence would have been worse than that of animals.

The next question is, whether there is any compensation for the loss and suffering caused by inherited diseases and disabilities. The answer given to this question by Islam is, that in measuring the spiritual progress of each man allowance will be made for every disability under which he had suffered and which had not been incurred by some fault of his own. For instance, the Holy Quran says: *"On the day of the final Re-tribution causes which had impeded the spiritual progress of a man and over which he had no control will be taken into consideration."* (II, 7) At another place it says: *"Those of the faithful who do not strive in the path of God cannot be put on the same level with those who strive, except those whose inability is due to some natural deficiency. God will keep their disability in view."* (II, 95).

The Holy Prophet (on whom be peace and the blessings of God) says:—

"No believing men or women experience any suffering concerning their bodies or their children or property, but that

their sins are thereby reduced and they are so purified by the suffering that by the time they appear before God, their sins have been entirely washed away." (Tirmidhi). Although this tradition refers particularly to the believers, the principle laid down by the Holy Quran is of universal application, and the believers are mentioned in the tradition because this explanation was given in answer to their question.

What has been described above is an apt illustration of the different teachings of religions concerning the attributes of God. Islam defines the attribute of beneficence in one way and other religions define it in quite another way. Some of them have had to import the doctrine of transmigration of souls in order to support the Beneficence of God. But even a brief consideration would show that the explanation given by Islam is perfectly reasonable and in accord with the laws of Nature, whereas the doctrine of transmigration of souls is based on mere suppositions.

The working of the Divine attributes of Justice and Mercy also requires attention. All religions describe God both as Just and Merciful, but there is a vast difference between their respective explanations of the working of these attributes. Islam says that there is no conflict between these two attributes and that both of them can and do operate simultaneously. Mercy is not opposed to Justice but is above it. The Holy Quran says:—"*Whoever does a good deed will have a tenfold reward, and whoever does an evil thing, will be recompensed only in proportion thereto, and they will not be unjustly dealt with.*" (VI. 160.) This shows that according to Islam it is not unjust to reward a person in excess of his deserts, but that it is unjust to inflict on a man a punishment greater than he deserves.

Surely, injustice means to reward a man in a measure less than he has earned, or to punish a man in a measure larger than that he deserves, or to give to one man that which is due to another, and God never does any of these things. All that he does is that He forgives a repentant creature who having seen the error of his ways gives up his evil course of life and presents himself before the Throne of Divine Mercy supplicating for forgiveness with a beating heart, trembling lips, streaming eyes, a head bowed with shame, and a mind bursting with tumultuous thoughts, and a determination to lead a pure and unsullied life in the future. Such a person

God enables to start on a new course in life. He is like the father whose son goes astray and comes home humbled and repentant after a long time, unable to lift his eyes to his father, who, overcome by natural affection, draws him to his breast, and does not reject him, but on the contrary proclaims his joy at the return of his son. Would this be an occasion for his other sons who had remained at home and served him, to complain of the injustice of their father? By God, no, and a thousand times no!

No doubt punishment is one of the instruments of reform, but the tortures of Hell are not greater punishment than true remorse. What the fire of Hell can effect in the course of a hundred thousand years, true remorse can effect in the course of a few minutes. When a man appears before God truly repentant and with a determination to lead a better life in the future, the Merciful God must take pity on him. Shall the Merciful and Forgiving Lord turn away from and reject a servant of His who throws himself down at the door of His Mercy, all remorse for the past and hope for the future? Surely, No!

Lastly, I shall refer to the attribute which is better known than any other attribute of God, but concerning which there is greater disagreement among the different religions than in the case of any other attribute, that is, the attribute of Unity. There is not a single religion in existence which teaches a plurality of gods: as a matter of principle all of them proclaim the Unity of God. Nay, the followers of one religion charge the followers of another religion with non-belief in a perfect Unity. I have seen it stated in some books written by Europeans that the Muslims are polytheists, and I am told that many people in Europe and America who are ignorant of Islamic literature, imagine that the Muslims worship the Holy Prophet (on whom be peace and the blessings of God). This indicates the general feeling that the doctrine of a plurality of gods is impossible of acceptance in this age. But notwithstanding the agreement of all religions in their professed belief in the Unity of God, everyone of them differs from the others in its interpretation of it, and many of them use the expression only as a cloak to hide their polytheistic beliefs. But Islam is wholly free from polytheistic conceptions and doctrines and has completely uprooted all beliefs and practices which even remotely suggest such ideas. It has defined and

explained the doctrine of associating aught with God so exhaustively that nobody is left in any doubt concerning it.

The Holy Quran classifies *Shirk* (or association of other gods with God) into four kinds. *First*, a belief in a plurality of gods. *Secondly*, a belief that any other being shares, in a greater or lesser degree, in God's attributes, irrespective of the fact whether such being is or is not called a deity: For instance, a belief that a particular person can create living things or can bring the dead to life amounts to *shirk*, although the person to whom such attributes are ascribed be a human being. For here, there is a difference only in name, and the essence of Divinity has been ascribed to another. *Thirdly*, to look upon a being other than God as worthy of worship although that being is not considered a god, nor is believed to share in the attributes of God, as, for instance, parents were worshipped in some tribes in ancient days. *Fourthly*, to regard a human being as infallible. For instance, a belief that a particular saint or holy person is wholly free from the natural weaknesses of man and must therefore, be implicitly obeyed in every instance, however objectionable his orders may be, and practically to prefer his commands to those of God, although as a matter of belief that person is not regarded as God.

The Holy Quran indicates these four kinds of *shirk* in the following verse:—*"O, people of the Book, let us agree in this one matter, which both of us accept, that we worship none but Allah, Who has no partner, and that we associate with Him none in His attributes and that we prefer to Him nobody from among His servants. If they refuse, say, bear witness ye people that we submit ourselves to God in this manner."*

(III, 64.)

What a complete refutation of all kinds of *shirk* is contained in this one little verse! In view of what is laid down in this verse when a Muslim says he believes in one God, he means that he worships none but God, that he does not ascribe to any other being any of the attributes of God, that he considers Him free from all earthly relationships, that he believes that God is above assuming human form, that he believes that God is not subject to death or hunger or thirst, that he bows to none except God, that his hopes are centered in no other being that he addresses his prayers to none but Him, and that although he venerates the prophets of God, he does not regard them as anything more than human. This is what Islam teaches him and to which he holds throughout his life.

Facts and Forces

A Prophecy Which All Should Know

"Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and they will present such scenes of horror that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as from heaven will come upon men, so that the wise will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves what was going to happen. Many shall be saved and many shall be destroyed. The days are near, nay, they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God and with all their heart and all their soul they are bent low on the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret design of the wrath of God have been made manifest, for He says that no 'punishment is sent upon a people until a Messenger is raised.' Those who show fear before the calamity comes shall be shown mercy." (Hazrat Ahmad, The Promised Messiah).

Anthropologist Debunks False Thinking on Races

The President of the United States has declared that the perpetuation of democracy depends upon the practice of the brotherhood of man. He has further said that people of every nation, every race and every creed are able to live together as Americans because of our conviction that man finds his freedom only when he shares it with others.

We, the people, echo this statement. We do so recognizing that the President has declared our purpose, not our practice. We do not have the brotherhood of man. The freedom we have is not fully shared. Some of us deny that full freedom to some others because of creed or race. Here people of every race and creed are able to live together; but it is not because equality is a reality, but because it is the accepted ideal.

We must ever re-assert the ideal, and must ever strive toward realization of it. We must also face our failures to approach it, so to overcome them.

Place of Race

As an anthropologist I write a few words about the place of race in our failure to realize the brotherhood of man. I have one point: it is not the racial differences themselves that prevent us; it is our consciousness of those differences. The social consequences of race do not follow directly from the biological facts of race. They are the result of what people think about the biological facts.

For it is the conclusion of students of racial differences that the physical features in terms of which anthropologists classify people racially have practically no significance for cultural achievement. If no notice were taken of the shape of the nose, people of noses with one shape would be just as well prepared to run governments or write books as people with noses of another shape. The lips of colored people are as good instruments for speaking beautiful French or perfect English, as well as excellent Bantu, as are any other kind of lips.

Brains Are Equal

The brains of Chinese, African and North European are boxed in bony containers that differ somewhat in their characteristic shapes, but we have no real evidence that on the average, the brains contained in the skulls of one of these racial groups are better organs for thinking than those occupying the skulls of the other groups.

It is the visibility of racial differences that makes for racial problems. Conspicuous racial traits set off the members of one group from those of another, and so make easier isolation, segregation and prejudice. If one group looks down upon another, the presence of skin color, or some other distinguishing physical trait, makes it easy for this separation to be enforced.

Each individual has the label of his social position written across his face. Where the racial label is not conspicuous enough for easy reading, there is a disposition to help it out with human. The Nazis make the Jews wear yellow armbands. Where one drop of African blood makes a colored man, it may be believed advisable to look at the finger nails of an individual to discover the category to which he belongs. We make race; it is not race that makes us.

Study Peoples' Histories

The implications of race for the brotherhood of man are therefore to be understood by studying the social conditions and histories of the people involved. They will not be understood by dissecting brains or by giving intelligence tests. It may be that the course of race relation runs a characteristic course of development.

Special circumstances, such as war or imperialistic expansion or

slavery may affect race relations in characteristic discoverable ways. "The propagandas of hate and war always monkey with the buzzsaw of race and nationality, breed and kin." These are the words of Carl Sandburg, who also said that people set up a razzle-dazzle and get caught in their own revolving mirrors. Race is such a razzle-dazzle. If we understand that we are using the biological facts of race as justifications for our prejudices, then we, the people, may not so often be caught in it.

By Robert Redfield

Anthropologist, University of Chicago (The Chicago Daily News)

Children Must Learn Religion in the Home

The family is the backbone of the nation; it makes for permanence and gives men and women something to live for. It calls for the highest ideals in the realm of cooperation, love and sacrifice. Parents will watch their own actions more critically and be more careful to demonstrate right conduct because their children are watching, and because they unconsciously form mental pictures of their parents' actions. We all know that example is better than precept.

One of the greatest goods in the family life is religion. You hear people say that the religious life of the child is the responsibility of the church. The church is not unwilling to take this responsibility, but the insignificant amount of time the average child is under the roof of the church makes its influence all too limited. At the best, the average child spends from 52 to 80 hours a year in church, or if he goes to week-day church school we can add another 30 hours, so at best, the church has him for 104 hours a year; the school has him for 1,200 hours, and the home has him for the balance of 8,406 hours a year.

Religion in Home

John Wallace Suter, Jr., in his book, "Next Steps in Religious Education," says that in the matter of religious education the home comes first, the church second and the school third. The Jews of Jesus' day said that a child drank in religion at his mother's breasts. If that is true, and it certainly sounds reasonable, what may the result be if there is no religion in the mother.

Where better than in the home can a little child learn his first lessons about the loving fatherhood of God, and how we must trust and obey Him, and that God is always with him? Such teaching begins when he is a tiny thing, lying in his cradle and his mother places her hand upon his head and says his evening prayer as she puts him to bed. It continues as he watches father and mother kneel and daily say their family prayers, and he readily joins them when he is old enough to kneel with them.

(The Kansas City Journal)

India's Army A Portent of Indian Unity

By Maj. George Fielding Eliot.

When the German commander in chief in Tunisia, Col. Gen. Jurgen von Arnim, surrendered to the fourth Indian division, he brought to an altogether appropriate climax the long and splendid African career of that distinguished unit.

The fourth division is a typical division of the Indian army, which is an army that should be better known in this country—and very likely will be better known before this war is a great deal older.

The fourth, like other Indian divisions, is composed partly of British and partly of Indian troops. The native troops of the Indian army are in general drawn from the so-called martial races, who are warriors by tradition and descent.

Distinguished History

The army is recruited entirely by voluntary enlistment, and in time of peace, when the establishment is limited, most of the regiments have long waiting lists. Many of the applicants for enlistment are those whose fathers and grandfathers before them have served in a particular regiment, for the Indian army is an old and distinguished organization.

For example, two of the battalions which served with the fourth division were originally raised in 1775, when England was winning an empire in Asia as she was losing one in North America.

Great Traditions

The battle honors borne by the colors of these and other Indian regiments emphasize the magnificent traditions to which the young Indian soldiers of today are proving themselves the worthy heirs. They go back to the wars of Clive and Wellesley, to great battles in the open field, such as Plassey and Assaye, to sieges such as those of Bhurtpore and Seringapatam. They follow all the course of British history down through the years, and many of these units fought on the western front in the last war, in Palestine and in Mesopotamia.

Of Many Races

The men of the Indian army are of many races and of various religions. In the ranks of the fourth Indian division, Hindus and Moslems fight side by side with Sikhs, with an equal devotion to duty and an equal courage in the face of all adversity. Some battalions include all three of these major religious groups in the ranks of a single unit.

Thus, to take one at random, the third battalion of the 14th Punjab regiment has a Sikh company, a company of Punjabi Moslems and two Hindu companies—one of Rajputs and one of Dogras. The central India horse, whose steeds today move on four wheels instead of on four legs,

—Continued on bottom of next page

Alchemy Of Happiness

By

Imam Abu Hamid Muhammad Al-Ghazali
(1059-1111 A. D.)

THE KNOWLEDGE OF SELF

Knowledge of self is the key to the knowledge of God, according to the saying: "He who knows himself knows God," and, as it is written in the Koran, "We will show them Our signs in the world and in themselves, that the truth may be manifest to them." Now nothing is nearer to thee than thyself, and if thou knowest not thyself how canst thou know anything else? If thou sayest, "I know myself," meaning thy outward shape, face, limbs, and so forth, such knowledge can never be a key to the knowledge of God. Nor, if thy knowledge as to that which is within only extends so far, that when thou art hungry thou eatest, and when thou art angry thou attackest some one, wilt thou progress any further in this path, for the beasts are thy partners in this. But real self-knowledge consists in knowing the following things: What art thou in thyself, from whence hast thou come? Whither art thou going, and for what purpose hast thou come to tarry here awhile, and in what does thy real happiness and misery consist? Some of thy

has a Shikh squadron, a Moslem squadron and a squadron composed of Jats, who are Hindus.

Knows No Politics

The Indian army knows no politics. It fights for its king emperor on every battlefield where its duty calls it. It is itself a symbol of the unity of India and of the possibility of Indians of all faiths, all classes and all races co-operating in a common purpose.

The fourth Indian division has left its dead in Egypt, in Eritrea, in Libya and now in Tunisia. It has added fresh battle honors to those already borne by its proud and ancient regiments.

It has set an example which will be followed in the days to come by other divisions of the Indian army; those Americans who may come to fight at their side will find them worthy comrades in arms.

(The Chicago Sun)

attributes are those of animals, some of devils, and some of angels, and thou hast to find out which of these attributes are accidental and which essential. Till thou knowest this, thou canst not find out where thy real happiness lies. The occupation of animals is eating, sleeping, and fighting; therefore, if thou art an animal, busy thyself in these things. Devils are busy in stirring up mischief, and in guile and deceit; if thou belongest to them, do their work. Angels contemplate the beauty of God, and are entirely free from animal qualities; if thou art of angelic nature, then strive towards thine origin, that thou mayest know and contemplate the Most High, and be delivered from the thralldom of lust and anger. Thou shouldest also discover why thou hast been created with these two animal instincts: whether that they should subdue and lead thee captive, or whether that thou shouldest subdue them, and, in thy upward progress, make of one thy steed and of the other thy weapon.

The first step to self-knowledge is to know that thou art composed of an outward shape, called the body, and an inward entity called the heart, and soul. By "heart," I do not mean the piece of flesh situated in the left of our bodies, but that which uses all the other faculties as its instruments and servants. In truth it does not belong to the visible world, but to the invisible, and has come into this world as a traveler visits a foreign country for the sake of merchandise, and will presently return to its native land. It is the knowledge of this entity and its attributes which is the key to the knowledge of God.

Some idea of the reality of the heart, or spirit, may be obtained by a man closing his eyes and forgetting everything around except his individuality. He will thus also obtain a glimpse of the unending nature of that individuality. Too close inquiry, however, into the essence of spirit is forbidden by the Law. In the Koran it is written: "They will question thee concerning the spirit. Say: 'The Spirit comes by the command of my Lord.'" Thus much is known of it that it is an indivisible essence belonging to the world of decrees, and that it is not from everlasting, but created. An exact philosophical knowledge of the spirit is not a necessary preliminary to walking in the path

of religion, but comes rather as a result of self-discipline and preservance in that path, as it is said in the Koran: "Those who strive in our way, verily we will guide them to the right paths."

For the carrying on of this spiritual warfare by which the knowledge of oneself and of God is to be obtained, the body may be figured as a kingdom, the soul as its king, and the different senses and faculties as constituting an army. Reason may be called the vizier, or prime minister, passion the revenue-collector, and anger the police-officer. Under the guise of collecting revenue, passion is continually prone to plunder on its own account, while resentment is always inclined to harshness and extreme severity. Both of these, the revenue collector and the police-officer, have to be kept in due subordination to the king; but not killed or expelled, as they have their own proper functions to fulfill. But if passion and resentment master reason, the ruin of the soul infallibly ensues. A soul which allows its lower faculties to dominate the higher is as one who should hand over an angel to the power of a dog or a Mussalman to the tyranny of an unbeliever. The cultivation of demonic, animal, or angelic qualities results in the production of corresponding characters, which in the Day of Judgment will be manifested in visible shapes, the sensual appearing as swine, the ferocious as dogs and wolves, and the pure as angels. The aim of moral discipline is to purify the heart from the rust of passion and resentment, till, like a clear mirror, it reflects the light of God.

Some one may here object, "But if man has been created with animal and demonic qualities as well as angelic, how are we to know that the latter constitute his real essence, while the former are merely accidental and transitory?" To this I answer that the essence of each creature is to be sought in that which is highest in it and peculiar to it. Thus the horse and the ass are both burden-bearing animals, but the superiority of the horse to the ass consists in its being adapted for use in battle. If it fails in this, it becomes degraded to the rank of burden-bearing animals. Similarly with man: the highest faculty in him is reason, which fits him for the contemplation of God. If this predominates in him, when he dies, he leaves behind him all tendencies to passion and resentment, and becomes capable of associa-

tion with angels. As regards his mere animal qualities, man is inferior to many animals, but reason makes him superior to them, as it is written in the Koran: "To man we have subjected all things in the earth." But if his lower tendencies have triumphed, after death he will ever be looking towards the earth and longing for earthly delights.

Now the rational soul in man abounds in marvels, both of knowledge and power. By means of it he masters arts and sciences, can pass in a flash from earth to heaven and back again, can map out the skies and measure the distances between the stars. By it also he can draw the fish from the sea and the birds from the air, and can subdue to his service animals like the elephant, the camel, and the horse. His five senses are like five doors opening on the external world; but more wonderful than this, his heart has a window which opens on the unseen world of spirits. In the state of sleep; when the avenues of the senses are closed, this window is opened and man receives impressions from the unseen world and sometimes foreshadowings of the future. His heart is then like a mirror of which reflects what is pictured in the Tablet of Fate. But, even in sleep, thoughts of worldly things dull this mirror, so that the impressions it receives are not clear. After death, however, such thoughts vanish and things are seen in their naked reality, and the saying in the Koran is fulfilled: "We have stripped the veil from off thee and thy sight to-day is keen."

This opening of a window in the heart towards the unseen also takes place in conditions approaching those of prophetic inspiration, when intuitions spring up in the mind unconveyed through any sense-channel. The more a man purifies himself from fleshly lusts and concentrates his mind on God, the more conscious will he be of such intuitions. Those who are not conscious of them have no right to deny their reality.

Nor are such intuitions confined only to those of prophetic rank. Just as iron, by sufficient polishing, can be made into a mirror, so any mind by due discipline can be rendered receptive of such impressions. It was at this truth the Prophet hinted when he said, "Every child is born with a predisposition towards Islam; then his parents make a Jew, or a Christian, or a starworshipper of him." Every human being has in the depths of his consciousness heard

the question, "Am I not your Lord?" and answered "Yes" to it. But some hearts are like mirrors so befouled with rust and dirt that they give no clear reflections, while those of the prophets and saints, though they are men "of like passions with us," are extremely sensitive to all divine impressions.

Nor is it only by reason of knowledge acquired and intuitive that the soul of man holds the first rank among created things, but also by reason of power. Just as angels preside over the elements, so does the soul rule the members of the body. Those souls which attain a special degree of power not only rule their own body but those of others also. If they wish a sick man to recover he recovers, or a person in health to fall in he becomes ill, or if they will the presence of a person he comes to them. According as the effects produced by these powerful souls are good or bad they are termed miracles or sorceries. These souls differ from common folk in three ways: (1) What others only see in dreams they see in their waking moments. (2) While others' wills only affect their own bodies, these, by will-power, can move bodies extraneous to themselves. (3) The knowledge which others acquire by laborious learning comes to them by intuition.

These three, of course, are not the only marks which differentiate them from common people, but the only ones that come within our cognisance. Just as no one knows the real nature of God but God Himself, so no one knows the real nature of a prophet but a prophet. Nor is this to be wondered at; as in every-day matters we see that it is impossible to explain the charm of poetry to one whose ear is insusceptible of cadence and rhythm, or the glories of color to one who is stone-blind. Besides mere incapacity, there are other hindrances to the attainment of spiritual truth. One of these is externally acquired knowledge. To use a figure, the heart may be represented as a well, and the five senses as five streams which are continually conveying water to it. In order to find out the real contents of the heart these streams must be stopped for a time, at any rate, and the refuse they have brought with them must be cleared out of the well. In other words, if we are to arrive at pure spiritual truth, we must put away, for the time, knowledge which has been acquired by external processes and which too often hardens into dogmatic prejudice.

A mistake of an opposite kind is made by shallow people who, echoing some phrases which they have caught from Sufi teachers, go about decrying all knowledge. This is as if a person who was not an adept in alchemy were to go about saying, "Alchemy is better than gold," and were to refuse gold when it was offered to him. Alchemy is better than gold, but real alchemists are very rare, and so are real Sufis. He who has a mere smattering of Sufism is not superior to a learned man, any more than he who has tried a few experiments in alchemy has ground for despising a rich man.

Any one who will look into the matter will see that happiness is necessarily linked with the knowledge of God. Each faculty of ours delights in that for which it was created: lust delights in accomplishing desire, anger in taking vengeance, the eye in seeing beautiful objects, and the ear in hearing harmonious sounds. The highest function of the soul of man is the preception of truth: in this accordingly it finds its special delight. Even in trifling matters, such as learning chess, this holds good, and the higher the subject-matter of the knowledge obtained the greater the delight. A man would be pleased at being admitted in to the confidence of a prime minister, but how much more if the king makes an intimate of him and discloses state secrets to him!

An astronomer who, by his knowledge, can map the stars and describe their courses, derives more pleasure from his knowledge than the cress-player from his. Seeing, then, that nothing is higher than God, how great must be the delight which springs from the true knowledge of Him!

A person in whom the desire for this knowledge has disappeared is like one who has lost his appetite for healthy food, or who prefers feeding on clay to eating bread. All bodily appetites perish at death with the organs they use, but the soul dies not, and retains whatever of God it possesses; nay, increases it.

An important part of our knowledge of God arises from the study and contemplation of our own bodies, which reveal to us the power, wisdom, and love of the Creator. His power, in that from a mere drop He has built up the wonderful frame of man; His wisdom is revealed in its intricacies and the mutual adaptability of its parts; and His love is shown by His not only supplying such organs as

are absolutely necessary for existence, as the liver, the heart, and the brain, but those which are not absolutely necessary, as the hand, the foot, the tongue, and the eye. To these He has added, as ornaments, the blackness of the hair, the redness of the lips, and the curve of the eyebrows.

Man has been truly termed a "microcosm," or little world in himself, and the structure of his body should be studied not only by those who wish to become doctors, but by those who wish to attain to a more intimate knowledge of God, just as close study of the niceties and shades of language in a great poem reveals to us more and more of the genius of its author.

But, when all is said, the knowledge of the soul plays a more important part in leading to the knowledge of God than the knowledge of our body and its functions. The body may be compared to a steed and the soul to its rider; the body was created for the soul, the soul for the body. If a man knows not his own soul, which is the nearest thing to him, what is the use of his claiming to know others? It is as if a beggar who has not the wherewithal for a meal should claim to be able to feed a town.

In this chapter we have attempted, in some degree, to expound the greatness of man's soul. He who neglects it suffers its capacities to rust or to degenerate must necessarily be the loser in this world and the next. The true greatness of man lies in his capacity for eternal progress, otherwise in this temporal sphere he is the weakest of all things, being subject to hunger, thirst, heat, cold, and sorrow. Those things he takes most delight in are often the most injurious to him, and those things which benefit him are not to be obtained without toil and trouble. As to his intellect, a slight disarrangement of matter in his brain is sufficient to destroy or madden him; as to his power, the sting of a wasp is sufficient to rob him of ease and sleep; as to his temper, he is upset by the loss of a sixpence; as to his beauty, he is little more than nauseous matter covered with a fair skin. Without frequent washing he becomes utterly repulsive and disgraceful.

In truth, man in this world is extremely weak and contemptible; it is only in the next that he will be of value, if by means of the "alchemy of happiness" he rises from the rank

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Islam and the Post War World

By

Nina A. Stauffer

Nearly thirteen centuries ago the Holy Prophet Muhammad enjoined his followers to banish malice, hatred, tyranny and injustice. He bade them to respect the other faiths which grew out of the teachings of the great prophets who had preceded him. The Holy Quran teaches that ever since the creation of man God has raised different Apostles for the guidance of mankind. The teaching of these prophets were determined by the particular needs of their times. There was a special emphasis laid on the social and ethical teachings which were needed either to temper an excess, or to develop and strengthen a quality which happened to have been neglected, hence, a Moslem is required to believe in the absolute unity of God, and in the Divine Mission of all the Prophets. The supremacy and oneness of God is followed by the Brotherhood of Man. This factor was so important to the ideals of Islam that the Holy Prophet Muhammad proclaimed this law in his dying address to his followers: "Ye are one brotherhood. Sacred and inviolable hath God made the life and property of each of you unto the other, until ye meet your Lord."

The ideal of human equality of opportunity has never been more emphatically proclaimed and practiced than in Islam, a fact, to which the pages of history bear witness.

"Under Mahommed," says Meredith Townsend, "there sprang up a form of democratic equality more absolute than the world has elsewhere seen. Claims of birth and wealth

of beasts to that of angels. Otherwise his condition will be worse than the brutes, which perish and turn to dust. It is necessary for him, at the same time that he is conscious of his superiority as the climax of created things, to learn to know also his helplessness, as that too is one of the keys to the knowledge of God. (*Kimiya-i-Saada* translated by C. Field.)

could be of no value in the presence of a Master whose favour implied the favour of the Deity. The proudest Arab could not murmur if the Prophet of God chose a slave like Zeid to be the leader of armies, and visibly confirmed his choice with the seal of victory.

"It was the principle also of the new sect that Islam extinguished all (former) relations. The slave, once a Moslem, was dearer than any kinsman; the pagan, once a Moslem, might preach if the Prophet bade, to attentive listeners."

Universal Brotherhood, tolerance and simplicity of faith were the fundamental laws underlying the growth of Islam. Scarcely more than a decade ago this spirit of tolerance asserted itself. When the Eucharistic Congress was held at Carthage, in North Africa, so many delegates, pilgrims and potentates attended that there was difficulty in providing accommodations for all. As a result the leading Moslems of Tunis and the neighborhood most generously threw open their homes to these Christian visitors.

To-day the whole world is discussing the four freedoms, brotherhood and a post war world; perhaps a new order, a new kind of equality which has heretofore been unknown to the Western World. But such discourse seems to lead only to vague generalities, thus confusion is paramount. One leader will declare that certain things must be accomplished before peace will be declared, another leader will proclaim a different aim which his country desires. The countries seem unwilling at this point to put aside their selfishness and to strive for the betterment of mankind as their ultimate goal.

Will the voice of Islam be heard amid the roar of the cannon and the shrieking of bombs? The Moslems have added the freedom of prayer to the other freedoms. Through prayer the Arabs brought about a lasting temperance which removed the scourge of wine which blighted all Arabia. Moslem missions are located in all of the important countries of the world and amid the bitterest opposition they continue to grow. When the weary armies have been halted and the whole world stands at attention to await the final decision of the victors, what will be the attitude in the minds and hearts of those who will dictate the terms from which the new order will emerge? Will the tapers of Islam outline the "Universal Brotherhood" which will bring peace and hope to a war-weary world?

Islamic Culture

By

Omar Cleveland

The holy city of Mecca, about which so many legends cluster, is doubly famous. For, it has the distinction of being the birthplace of that son of the desert, the prophet Muhammad, (on whom be peace), and wherein, effacing time, is located the celebrated Kaaba, the ancient shrine of Islam.

Its history will ever stir the pulse and quicken the memory, for down through the corridors of the ages, it has been the theme of chronicles and commentaries. Imbedded in its walls, is the famed Black Stone, "The stone which the builders rejected has become the head of the corner." It is kissed by those who make the pilgrimage across the desert—the great waterless waste—following the trail which, in the course of the ages, men and beasts have made in the dry sand; where the silence is broken only by the monotonous tread of camel's feet. Yet one is intoxicated with the stillness and lifelessness of it all. Here nothing flies or stirs. All is silent, empty and dead. Ahead the skyline dances in the heat as the sun soars upward and the empty level distances amaze the wayfarer with mirages.

Through this the pilgrim must travel on his way to the Holy city of Mecca. Also, dotted here and there along the way, are little rough, unhewn tombstones, marking the burial places where the pious ones have lain down to rest for eternity.

Among the obligatory duties in Islam are:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances permit.

The Quran, the Moslem Scripture, was revealed to the prophet Muhammad over thirteen centuries ago. When his mission became successful and he was the undisputed head of Arabia, he never assumed the hauteur of power. He might be seen sweeping the floor of his house, carrying water from the well, kindling a fire, mending his clothes, or milking the goats.

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A Rapprochement With Islam

By H. J. Young

Nations, in the course of their destinies, often find it advantageous to enter into alliances and co-operative relationships with other nations, whose views and aims, or some of which, they share. The greatest democracy, the United States, has been very diligent in this respect through its good neighbor policy with the American Republics. The exigencies of war have even gulfed the bridge between Democracy and Communism and has resulted in a working agreement designed for mutual benefit.

The question then arises, why, for purely selfish reasons, if for no other purpose, has the United States refrained from attempting to establish diplomatic intercourse with the various Moslem Nations and Tribes, numbering some more than four hundred million people and scattered throughout the world, in strategic positions, and who might well bear the balance of power that would spell the differ-

Within seven years of the prophet's death, Arab Moslems had spread the gospel of Islam over Palestine and Syria, Mesopotamia and Persia. Then later entrenched themselves in Spain, where Cordova became the finest flower of Islamic culture! This city enclosed within its walls many a magnificent mosque and palace, wide streets, baths and libraries.

Due to the caliphs and their ministers, the majority of Moslem Spain were possessed of the blessings of education and the peninsula became a melting pot of races and creeds. Fair skinned youths from France and Germany sat side by side in its halls of learning, with the dusky fellows from Barbary and Egypt, and listened with rapt attention to the exposition of the "Canon of Medicine" of old Avicenna, one of the most learned of his time, and pored over the pages of the alchemists, that found its way into the memoirs of their day. J. B. Trend says, "the Spanish Moslems created a splendid civilization and an organized economic life. Moslem Spain played a decisive part in the development of art, science, philosophy, and poetry, and its influence reached even to the highest peaks of Christian thought of the thirteenth century, to Thomas Aquinas and Dante. Then, if ever, Spain was 'the torch of Europe.'"

ence between victory and defeat if this power was unified in the cause of the United Nations.

It is then because of some basic difference in their political concepts that we find incompatible to our own or is it merely lack of foresight on the part of our leaders. Let us briefly examine and compare the Islamic State with our own Constitutional government and observe what, if any, are the differences.

The guiding principles of Islam, in matters of government are:

1. That the right of government is the common right of the people. Hence, by mutual consultation, they should appoint the most efficient among them to be their Amir. Muhammed said: "By God, to that person we shall never entrust a public office who personally seeks or yearns after it." We, in America, have a saying: "The office should seek the man, not the man the office."

2. That it is the duty of a person who, after his appointment as Amir, assumes the charge of government that he should discharge the trust entrusted to him with justice and equity, and deal with affairs of political and administrative importance in consultation with the people. In other words, Islam admits no hereditary right of government, nor does it permit an Amir to ignore public opinion and discard consultative methods in favor of arbitrary and oppressive ones.

These then, are the fundamentals of the Constitution as put forth by the founder of Islam. In this, as in other temporal matters, Islam provides only fundamentals and leaves the details to be worked out with reference to circumstances prevailing for the time being in a country or nation. In matters of this kind, indeed, reason and moderation demand that direction should be confined only to basic principles while details should be left to themselves. If, on the contrary, inflexible, all-embracing law is imposed for all times on a country and its people regardless of its circumstances, such a law would be more of a curse than a blessing and would mislead rather than guide. So, in this matter, Islam with a unique prudence, has laid down only guiding principles which apply equally to all circumstances with proper adjustment in matters of detail.

This is very similar to our Constitution of the United

States. It does not pretend to be rigid or inflexible, but rather to lay down general principles which constitute the framework of our system of democracy. It is a living document, all embracing under whose broad banners any question pertaining to free men can find its solution.

Islam regards a public office as a public trust. This has always been the concept under American jurisprudence. Although the Constitution was silent on this question, our Supreme Court, early in its history read this principle into the law, and ruled, that when a legislative body violates its trust, its acts are null and void and unconstitutional.

The reduction to practice of the Islamic principles of government antedates our own nation by over a thousand years. We who pride ourselves on our democracy, can upon comparison, find little variance from the principles laid down by the Great Prophet so many centuries ago. Comparison only highlights the similarity. For, is it not said that Islam recognizes no vested right to govern in any single individual, but rather that all individuals have equal rights to attain leadership. Islam, like ourselves, glorifies the common man and recognizes him as the peer of ruler and potentate.

Here, then, is an ancient democracy, sharing our love of liberty, freedom and individual rights, willing to shed their blood to retain this God-given blessing. We should cultivate their good will, for they are people like ourselves. Lack of understanding, probably mutual, has kept us apart, when we should be very close, for we have much in common.

Let us then petition our leaders, and advise them of the importance of making an effort in the direction of better relationship and understanding with the many followers of Islam, who through their leaders, would probably welcome an opportunity to participate in the planning of a better world, for freedom for all peoples, and a greater degree of cooperation among the nations. Islam has contributed much to the culture and learning of the world in the past and it has much to offer for the future.

In the words of our great commoner, William Jennings Bryan, both Islam and American democracy are built on this cornerstone:

"The humblest citizen in the land, when clad in the armour of a righteous cause, shall be as formidable as all the hosts of error."

Book Reviews

BIOGRAPHY OF THE GODS: By A. Eustace Haydon,
New York. The MacMillan Co., 350pp. \$2.50.

This is a scholarly book. The author gives abundant evidence that he has made painstaking research. The thesis is interestingly and beautifully set forth. But, the kind of scholarship which the author reveals in this volume proves that he lives only in the world of profane literature. He has no contact with the divine knowledge and wisdom. From spiritual point of view, he is utterly blind. No one believing in God, regardless of his religious affiliation and creed, can escape a sense of shock. A college professor writing the biography of Gods—more than a hundred Gods within the narrow compass of 350 pages. What lends color to the significance is that Dr. A. Eustace Haydon happens to be the professor of comparative religion in the University of Chicago. No wonder the rising generations in the Western Countries are rapidly being swept away by the turbulent stream of atheism and the Western Civilization is rocking to its very foundations.

The gist of the book can well be expressed in the words of the author, "Gods . . . like man . . . are earthborn." (Preface). "When the thought pushed beyond the folk Gods it faced blank unknown, that all the reality there was to the Gods was embodied in the ideas of them" (P2). In other words, there is no reality behind the idea of Gods; it is the creation of the human mind. And this book is the life story of the Gods, how they first emerged and how through the centuries they developed, and how many of them died and vanished.

This book, to use the author's phrase is a "revolt from God" and has been written from the standpoint of humanism. In my opinion, humanism, agnosticism, naturalism, etc. are all different forms of atheism, they are the kith and kin. Or, you may call them, "Atheism Brothers & Co."

Concerning the chapter on Allah, it is rather with his authorities than with the author that the Moslems will find fault. It is the reproductions of the Western writings on Islam, which are, unanimously regarded by the Moslems as colossal misunderstandings and gross misrepresentations.

I. H.

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